Animadversions upon that Proclamation of September 13. 1692. Entituled, For the better discovery of Seditious Libellers.

THE Observation is as true as it is common; That when any Breach or Alteration has been made upon the Antient and well Constituted Government of this Kingdom (which doth reside in an Uninterrupted Hereditary and Lineal Succession; This being Established and Confirmed by all the Statute and Common Laws, authentick Records and Right Precedents) either by wrong Invasion upon, and forcible Dispossession of it, or by subtle Intrusion or stepping in between, Hereupon the Tongues and Pens of People have been more open and enlarged than at other Times of righteous Settlement. The Reason whereof is so obvious, that there is no need to assign it; Because here is occasion given for it, but there is none then. For an Example hereof we need go no further back, than the Reign of *Oliver Cromwell*, and that eighteen Years of Confusion and Bloodshed which was then. What an exceeding deal of Work was for the Press in those days? When any Great and unusual thing is done in the World, if People should hold their peace, the Stones would immediately cry out (according to that Rhretorical form of Speech) importing that the most dull and silent of Mankind must be affected with, and talk thereof. And tho' through the Evil and Depravation of our Nature, they do more consent unto, and are carried away with a corrupt and wrong Thing, especially where it gets Riches and Power, and the Multitude on its side; Yet the World was never so universally bad, That every without one exception should be led away with the Spreading, Prevailing, and contagious Error; But some have all along kept and preserved themselves in their Integrity, free and sound from the Disease and Corruption of the Times.

There have been a Remant, and a few (as this is always the Lot and Portion of the Right and better Side) in whom hath appeared outwords of Truth, and Principles of Righteousness and Honesty. So it will be (notwithstanding the utmost Opposition and Persecution) as long as God hath a Church in the World; Unless all Men should be transformed into wild Beasts or Devils; that is, until they come to lose all the Seeds and Tinctures of Reason and Religon, and they are made up of nothing but Violence and Evil. (Here it must be acknowledged that Pride, Revenge, Envy, Discontent, and the several Ingredients of Sin and Passion will be apt to creep in, and also intermingle with the Right side) so that if there should not be a word spoken or written; Yet as long as there is a Real and Essential Difference between Good and Evil, Truth and Falshood, Right and Wrong (which is so far ingrafted into the Nature of Men, that it cannot be utterly rooted out) Every one that hath but common understanding would discern the one from the other.

It hath been the constant Method, that when Iniquity hath been set up on High, and it hath intruded and Usurpt it self upon the Rightful Authority, They have also plaistered, and flourished it over with Goodly words: But when on the other side Words of Truth do come forth, which make to see through, or under the Foundation thereof, and this doth it more and more, that the untempered Morter of the other can no longer Palliate, or make it up again; Then the last Resort is to Gag the Mouth; Tye up the Hand, and Imprison the Body, to prevent and hinder all going forth of such True and right Words: For *every one that doth Evil, hateth the Light, neither cometh to the Light, lest his Deeds should be reproved*, John 3. Ver. 20. Or as it is in the Margin there, discovered. Here if the upright in Heart (God being on their side, whilst they act and labour for him) would strive against these Devises of the Workers of Iniquity, their Foundation would be discovered, and at length fall, and be consumed. Surely their turning of things upside down *shall be esteemed as Potters Clay*; which, tho' they can or do fashion to this or that purpose, according to their own Will; yet it may be all broken into pieces, or dissolved into Dirt.

Here it comes to pass, *That the greatest Fool calls Fool first*; for they do first throw out that Reproach of Sedition and Rebell on falsly upon others to ward off, and turn away that true imputation of both; which, as they are secretly and inwardly Conscious of, so it may be justly fastned upon themselves. Let them call it what they will, *Defence of the Parliament and Liberties of* England, *Preservation of Religion*, &c. It was six Years plain down Rebellion foregoing, that brought King *Charles* the First to the Block; And so notwithstanding it hath been term'd Deliverance (I believe they will not find it so at long run) It was plain invading this Realm by a Foreign Prince, bearing Arms, raising Tumults, (all which *in Ipsissimis verbis*, was contrary to that Oath of Allegiance and Supremacy, which his Subjects had before taken) which caused our King to be Deposed. At which juncture of Time almost every Sermon from the Pulpit, and Paper from the Press was a false, Infamous, and Scandalous Libel: For as the Chief Justice *Coke* had long since Remarked that *Libelling is the fore-runner of Rebellion*, so it did exactly prove; for, whereas the King had Emitted forth his Declaration for Liberty of Conscience; *That all people might worship God according to their several Opinions and Persuasions, and they might Preach all God's Word with this necessary Caution; Provided than there nothing should be delivered to alienate the Hearts of his Subjects, from Him or His Government; so as to make them withdraw, or cast off their Allegiance*; for to do that, or to despise and falsifie a solemn Oath, there is not one Sentence in all the Old and New Testament, which can be truly alledged to justify that: Because such like a thing hath been done in former Generations, and in other Countries, therefore that it was lawfully done, is a fallacious and wrong Conclusion: But our People did abuse the favour of their King unto Evil surmisings and Rebellious Practices, as if He had granted this Universal Liberty only to bring in Popery: But supposing that should be granted (which perhaps was not so) for this is the most forcible

way of Reasoning, when admitting his Objection. we can certainly confute, if not convince, and actually bring over the Adversary; Yet God, who causeth Light to shine out of Darkness would have Established this to them, and to their Generations for ever more upon a righteous sure Foundation, what ever designs might lie hid in the Heart: All one as the Reformation was somewhat brought on, and furthered by the Lust and Revenge of *Henry* the VIII. By which may be seen that there is no such thing as Pure, Undefiled Religion among the Princes of this World: And tho' now they have the same Liberty nevertheless, Yet God will judge whether it was not granted by the Political Methods of Iniquity (which must do somewhat to oblige all Parties, and all sides, lest the seeming or called Godly should reprove it, as the Universally Righteous will nevertheless) as it is now retained by the Sinful silence of the first Sort, and by their Consenting with the Deeds of them. All the Churches are to know that the Almighty God could, and as he is Holy and True, so he would preserve, increase, and add to their Numbers, *if they did not overpass the Deeds of the Wicked; yet they prosper.* Jer. 5. Ver. 28. For they imagine that hereby they continue this their Priviledge, and therfore they have omitted. *Mat.* 23. 23. (from whence it appears, that omission of Duty is a Sin, and that Christ will enter into Judgment for the same) to speak forth all God's word against all manner of Sin and Transgression in all people from the greatest of them to the least of them. for so indeed it ought to be spoken forth and declared.

But such is the untoward Nature of Men, who are weary of the best things, if they have them long, and they are desirous of Novelty and Variety, tho' it be unlawful, That as they will do ten times more in Loans and Gifts to an unjust Possessor, than to a rightful King; Even so the Religious also will hide their Eyes from the breach of almost all the other Commandments of God, as if the whole of Religion, and what he required of Man was to provide against, and keep out *Popery*. People are kept hoodwinkt or deluded with false Notions, or rather they do take up with half the thing, not understanding it throughly and wholly. Thus it is both as to serious and common Matters.

Suppose we give an instance in this last; When the *French* were moving upon the Waters the Summer before the Date hereof, It was given out throughout all this Nation, to make the people more unanimous in Opposition of them, That they came to spoil and make a Conquest over this Country. They did not then come so near, as to send out their *Declarations*, and make their pretences known: But if they had, and declared accordingly, That they came only to restore the deprived King; and that they did covet and design no more, but barely to effect this; and they would be contented only with the Charge of the Expedition paid, with some moderate Gratuities to the Sould ers and Seamen, and henceforward these Nations should abide by one another in Unity, peace and Concord: If the usual Consultation, Treaty and Security was had hereupon, The people of *England* might credit and fully rely on these their so far seeming, reasonable and just demands, all one as they did take the *P.* of *O's* Word to let him come in, when he had before declared, that he did not intend to make a Conquest over them. Indeed there is somewhat more to be considered in the disparity of the Numbers and Power which the one hath, over what the other had; But the Word and promise of the Princes and Potentates of the Earth are much alike, that there is no sure Trust or Reliance to be given to any of them. They were wont to speak in old time saying, *Thou shalt surely ask counsel at* Abel, and so they ended the Matter. 2 *Sam.* 20. *Ver.* 18. As we are allow'd, yea, and commanded to search the Scriptures, so any one at his leisure may read the four following *Verses*, as they lie open in the Bible. I am one of them that are peaceable and faithful in *England*. It seemeth hard and unequal to me, that a whole Nation should be endangered to be ruined and swallowed up by Strangers and Foreigners for the Ambition and Contention of two Men: Whereas Right might be done in a peaceable and prudent way (without their Aid or violent Interposure and Medling) upon the terms of universal Forgiveness, not one man excepted. But if one is so stiff as not to grant that; as I suppose he would with all his Heart be glad to be re-admitted in upon those mild and equitable Conditions, which will make him both revered and loved; for it is neither *Duty*, nor yet Wisdom to speak or behave ones self proudly in the day of distress. They are Adversaries to the King. 2 *Sam.* 19. *Ver.* 22. and hinder his Restauration, who dictate otherwise, now thstanding their ignorant Zeal, and vain Talk for him; And if the Offenders are afraid to trust to this, as Wickedness and Guilt is Timerous and Suspicious, it being what is natural and usual, that they who have transgressed without a Cause should be also fearful without a Cause, that is, without a True Cause) Then let all those that are indeed Criminals stand by themselves; for there is no reason why others who as yet are not so, should make themselves criminal also in defending them. And let him come singly to punish them, whilst all others stand perfectly Neuter, and disinterested as to that Cause, only in defence of their Country to stop the Incursion and Spoil of Strangers and Robbers. The right understanding and acting according to this Truth would go a great way towards the bringing and setling Peace again in our Borders. And though people now say the Righteous and Loyal party would bring the *French* in, Yet herein they say falsly, for if ever the *French* should come in (which, tho' at present unlikely, and that Word according to the Divine Method in *Psal.* 89. throughout, and *Ver.* 37. 39. seems to be falsified at first, to exercise the more our Faith therein nevertheless, Yet nothing is impossible with God, who knows which Side will have the worst of the War at long run:) Yet not we, but themselves would cause this breaking in of Foreigners and Strangers, For the original Cause, and first Occasion is to be lookt back into. Who invited another to come in, when all things were quiet, before he moved upon the Waters? To disturb quiet Things that is properly Sedition, as Rebellion is the breaking out into the open Act of Hostility. And then they did drive their King out to seek his Bread in that Neighbour Country, where he supposed that he might sooner have it; And because he thought himself not safe among the Children of them, who Murthered his Father; therefore He was forced to take Sanctuary among Strangers. Here he should rather have abode quiet, and not sought to have Recovered his Kingdom again by Blood and Force of Arms. But yet he did, and doth still betake himself to those Methods which is usual for Sovereign

Princes

Princes; when they have been Dispossessed to do in like Cases. Which same Plea and Saying, tho it may seem a little allowable *in Foro Humano*, Yet it will in no wise excuse or justifie him at the Bar of God for the Blood that hath been spilt on this Occasion. However they are much more inexcusable, who first Rebelled against him, and do still endeavour to keep him out with the Price of Blood, and with the loss of so many thousand Men's Lives, than Himself is, who seeks after this manner to be Re-instated again. They are Sinners and Trangressors on both sides, Though his Rebellious Subjects are the greater.

From hence came those Wars and Fightings among us, So that after the way which they barely accuse others of Sedition and Rebellion; Themselves in very deed have been proved guilty of the same.

In the very same manner it may be Answered, as to what they call False, Infamous and Scandalous Libels: A Libel signifies a little Book. Here again they are before hand to term it so in these 3 Epithets, which herein are True, Proper, and Opposite: Because in what they call such Libels their own False, Infamous and Scandalous Doings are spoken and treated of: So that this Reproach offered by them must also cease, for it is truly turned upon themselves; and it doth not justly belong to the Authors of such Writings, but to themselves the Actors of such things. Wherein they have Erred, and are Deceived, and they do still go aside from the Way of Truth; whereby they are become a Shame and In amy even to *Turky*, and to the other Nations, and they have made the Name of *Protestantism* to think. *Gen.* 34. 30. among the Superstitious Inhabitants of this and other Lands, whilst they have given occasion to both to say, *Those are the Disciples of Jesus Christ, the Prince of Peace, and they call themselves of the Pure, Reformed Religion, who break and falsifie their Oaths, dishonour and disobey their Parents, they kill and murther one another.* I do hereby enter my Protestation against the Deeds of such Nuncupative *Protestants*. They are become a Scandal, and Rock of Offence, not to much to them who call themselves so, but to all Real and Universal Christians, such who have respect unto all the Commandments, and not keep some, and neglect others, as the manner of many is.

Every Libel (see *Coke's* Reports, *Le Case de Libellis famosis*) is to the Scandal of the Government, and to the Breach of the Peace. But when there is an Actual breach of the Peace already in this, and more especially in the Neighbour Nations; which hath so been for these four Years, Those Words of Truth and Soberness, which do exhort to still and compose these troubled Waves (---- *Proffat motus, componere fluctus*) and which shew us the only good and right way, how it may be all retrieved and healed, and made up again without the farther Loss of so much as one Man's Life more: viz. By changing this New and wrong Constitution into the Antient and Rightful Government; This doth in no wise break the Peace, but would Establish it; Nor yet doth it widen, but it would repair the Breach: Only there is Strength and Will wanting to make it close and keep together. But then indeed it is a Scandal to the present Governours (for Governours and Government are two distinct things; in that sometimes they take upon them to Govern, who have no Right so to do) that themselves should not be govern'd by the Law of God: That they should so long live, and act in the breach of sundry of God's Commandments; whereby they are in real danger of future Condemnation, and of going away into everlasting Punishment; That one would admire (unless they were deluded and deceived by Sathan, who holds them Captive at his Will, and it is to be fear'd, that after all the Warning which hath been given, they will at last fall into the hands of this Roaring Lion; so they can give sleep to their Eyes, and slumber to their Eyelids day after day, and night after night, as they do, until they throughly amend their ways, and their Doings, and until they throughly execute Judgment between a Man and his Neighbour. *Jer.* 7. *Ver* 5. *Lest they should Sleep the Sleep of Death, and their Souls should be gathered with the Sinners and Transgressors of former Generations.* By these Words, That ye throughly execute judgment between a Man and his Neighbour, is, or may be understood according to the Meaning and Requiring of the Spirit of God at his Day (for the Holy Ghost in the Penning and Giving forth of the Scriptures hath provided and ordained them for a Law to all Persons, Times and Places, Generations and Countries) That they do righten (see the Marginal Reading of *Isa.* 1. *Ver* 17.) Adjust and Determine the Matter between King *James* and the Prince of *Orange* according to the Instruction of Wisdom, justice Judgment and Equity. *Prov.* 1. *Ver.* 3. But until they do this, How can they have any peace in their Consciences, unless they did act in the Deceivableness of Unrighteousness, and had imbibed in strong Delusions? But the Knowledge of the Truth would break this inward stupidity, in which sense it doth break the peace within, which is the most troublesome kind of any; nevertheless it is better to broken than kept. And as the same Truth doth boldly reciter, reprove, and discover their scandalous Doings, and as it doth lay open their Falshood and Hypocrisy, They do thus conceive Enmity against it, and utter Error concerning it. Whatever they now do to prevent and hinder the goings forth of His Eternal Truth (because by the publication thereof some few Thoughts of their Hearts are revealed) *Herein they do provoke the Lord to jealousy. Are they stronger than he? Or how can they help when the Dead, small and great, shall stand before God, That themselves shall not appear also?* And then all the Thoughts of all their Hearts will be Revealed; all the Words of every Tongue will be Declared, and all the Deeds of their past Life will be manifested and judged.

As to the Reward promised by the Workers of Iniquity, I have several times thought (as I have heard or read that Portion of Scripture; *When thou sawest a Thief, then thou consentest with him. Psal.* 50. *Ver.* 18.) That as there are three sorts of Thefts and Robberies, so they do use the like Methods: There is a little Degree, a middle Size, and the greatest of all. The first Sort is, when a Pocket is pickt, or any thing taken away privily, or when two or three or half a dozen do Rob upon the High-Way. These are Liberal and Bountiful to Ostlers, Tapsters and Inn-keepers, and the others will bribe it off to prevent their own Discovery; what they do easily come by, they do as frankly part withal. The middle Size is, when a hundred or two do Rob together in a Company, as in some parts of *Italy*, the Desarts of *Arabia*, and Sea Pyrates. These do not see altogether so much because they do depend upon their Numbers, outward Strength and Force; and their Designs are open and Bare-faced to take violently away. But as the Pyrate told *Alexander*; The greatest Robbery of all is, *When Kings and Generals with their Armies do spoil and dispeople whole Countries; Or when they do take a whole Kingdom or Principality away at once.* Of this there are two sorts; either open Hostility, which seems fairest, because then Others can stand upon their Guard and Defence: The other is by the Close, Hidden and Hypocritical Methods of Usurpation. Like the turnings and windings of a River, which we know not presently whither it ends; Or like the glidings and insinuations of a Snake or Serpent, which may seem smooth or tickle at first, but the end thereof is deadly. They commonly go this way to work, and serve themselves in, when they cannot accomplish it by the other. But in the first sort of this great Violence or Robbery, They have some specious Reasons to Colour it over, Tho' as last they are forced to resort to the *French* King's *Motto* upon his great Guns; *Ratio Ultima Regum*; In which thing Another hath exactly imitated, and is like unto him; for though they seem to be at so great Enmity and Opposition, yet they do both agree and concern in the same Violent and Unrighteous Action; as appears by that Inscription which as I have heard, was on the Cannon, that went over for the Reducing of *Ireland*; which was in the *Latin* Language to this Signification, *I have got it, and I will maintain it:* Most opposite Word I am exactly agreeable to such a King, who is a King for that Womans Reason, because He is so, and only because He is in possession of a Kingdom.

This Proclamation (which gives occasion for these Remarks) in the *Gazette* is put in an opposite Column to that for High-way men and Robbers on purpose (as I suppose) to make Libellers more odious. But I do believe that God the

Judge of all men will rather judge themſelves (by whoſe pretended Authority it is Emitted forth) to be of this ſort, ſooner than he will pronounce whom they call Libellers to be wicked Offenders; For in the mean while they do uſe the ſame Methods with High-way men and Robbers; for as theſe Fee Inn-Keepers, Oſtlers and Tapſters to hold their peace, ſo do they give forth the Wages of Iniquity to the ſeveral *Balaams* among us; That, whilſt themſelves have forſaken the Right way, and are gone aſtray, they may not be rebuked for their Iniquity. *The Prophets make my People Err, That bite with their Teeth, and cry Peace, and He that putteth not into their Mouth, They even prepare War againſt them.* Mic 3. Ver. 5. *But ſeeing they are full fed, and Bread is put into their Mouths, Thoſe Dogs are Dumb.* Iſa. 56. 10. as others are through fear and ſlouth whoſe Bread hath been taken away. However rough or harſh this may ſeem, it is the very Paraſe of the Holy Ghoſt (ſpeaking on this wiſe, not out of Invidiouſneſs or abuſiveneſs of Expreſſion, but to ſet forth the nature of this their Sin of Omiſſion, with the aggravation thereof in the ſight of God. And thus they ſtop the ſeveral Mouths, by giving a Livelihood or Preferment, which the Receivers conſent unto for to get or keep the ſame. And then again exactly after the ſame Method of High-way men and Robbers, where Gifts and fair Means will not do, There they proceed to a Piſtol or Sab, ſo do theſe to Puniſhment and Severity. One may afford to lett good Bargains, where he hath Diſpoſſeſſed the right Owner, and be very Liberal of that which is not their own, but another Man's: But he that will *Judas*-like do any thing againſt the Word of God, and his Righteouſneſs, Though it here covenanted for Twenty or Fifty pieces of Silver (which perhaps the Informer may be yet baulked of, notwithſtanding ſuch particular directions are here ſpecified for the certain and ſpeedy Payment thereof) may alſo meet with *Judas* his Doom; It would be good for him, if he had never been born: It would be better for him if he had never touched or meddled with ſuch Mony, which is the reward of Iniquity; The Conſequence where of will be Perſecution and Oppreſſion, if it be not the worſt kind of direct Murder it ſelf: This ſhould make honeſt People have more care and engage them to a yet greater Faithfulneſs; as to whom ten or a hundred times as much would not be a prevailing Temptation to Commit the Sins of Treachery and Unfaithfulneſs.

Another thing may be obſerved among High-Way men and Robbers; That they are commonly very Unanimous, and they do but ſeldom fall out; for if they ſhould, then all the Gang would be in danger to be broken and ruined; This ſame is the very Reaſon, why there hath been ſuch an univerſal Conſent, Harmony and Agreement among the great Multitude of the Workers of Iniquity. There has been no ſuch Claſhing in their Parliamentary Conſultations, nor confronting the Head thereof as in the Reign of former Rightful Kings; for indeed if it ſhould be once ſo, This new erected *Babel* would end Anger to fall, or at leaſt it would not go forward as now it doth: For a rightful Government like an Oak well and deeprooted doth bear Winds and Storms, will ſtand amidſt and againſt the Strivings and Diviſions of the People; But a Conſtitution of Man's deviſing and Wiſdom is like a Reed ſhaken with the Wind, which every Puff of contrary breath doth make to ſtagger, and if many Trees of the Wood ſhould move againſt it, This would ſoon blow it quite away, or at leaſt it would fall, and great would be the Fall thereof.

As Counterfeit Gold doth often ſhine and gliſter more than true, ſo Fiction and Falſhood doth more Ape and Imitate what is true and real, than perhaps this doth exert it ſelf forth: In like manner it is when the Wicked are joyned hand in hand (who will not go unpuniſhed as to the future, however they eſcape now) and they have got the Government lodged in them ſo it be wrong. Yet nevertheleſs they will keep their hands in ure, and they will punctually, formally and continually practice the ſeveral acts of Adminiſtration thereof from time to time; for as the Life of a Law is in the Execution of it, ſo their ill-gotten Power (improperly called Authority, becauſe this Word ſuppoſes what is lawful, which their's is not) is kept up meerly by Uſe and Exerciſe thereof. As by taking the Royal Title, Signet and Arms, and by doing the ſeveral Regal Acts, Interlining their Names into the Publick Eſtabliſhed Liturgy, ſo that Prayers are ſaid daily for them throughout the Realm, Conferring imaginary Titles of Honour, making ſeeming Laws, and a Multiplicity of them, whereby is ſhown forth a ſecret Conſciouſneſs, as if they were not altogether ſo Valid; Appointing *Judges*, and the Courts of *Juſticiare* go on, and are held in their Names: And then there muſt be Impriſonment and Puniſhment of Offenders, yea, and Executions for Treaſon, as if they were real Kings: For when an Intruder or Uſurper ſteps up, He hath his Throne baked, and cemented with Blood, whereby he doth imagine, that he makes it more ſure and faſt unto himſelf, not ſo much from the Conglutinating Nature thereof, but by the Victory, which with his vaſt Multitude, He doth get over the ſingle Oppoſers: So that in all likelihood this Proclamation will be put into a vigorous and conſtant Execution; If they do not get it confirmed into what is called an Act of Parliament at this their next meeting together) There was ſome Eſſay and Endeavour towards this in that their Seſſions of *Nov.* 4. 1692. in a Bill which was going forwards in the Lower-Houſe, Entituled, *For the better Preſervation of Their Majeſties Perſons and Government*, which ſame Bill proved Abortive, and was rejected, or otherwiſe it will be as a nine days wonder, and vaniſh off again as meer Talk and waſte Paper. But as I once heard Dr. *Patrick*, the now Uſurpt Biſhop of *Ely* (as he was expounding the *Ten Commandments* in his then Pariſh Church at *Covent-Garden* (make a true Obſervation; That when Authority doth once begin to Command unlawful things, it doth thereupon grow and become weak and ridiculous. This he ſpake a little before the late Revolution, when there was a real Authority. So when that (which hath now the Name thereof) doth emit ſuch kind of Edicts; tho' with their Armed Men and Multitudes, and by their diligent Execution thereof (for wrong is commonly more buſie and active than right) They will take care, that it ſhall not thereupon become weaker; Yet there will not much heed and obedience be given to it from the Hearts and Conſcience of Men; becauſe for want of Lawfulneſs both in the Impoſers, and alſo in the Matter it ſelf, It hath not much, or rather no Obligation at all upon the Heart and Conſcience.

POSTSCRIPT

For my part I do not Vindicate all the Errors and Unjuſt Illegal Acts of the laſt Reign, as it is commonly called and underſtood, Though I do affirm Conſtantly, That all of them put together (taking in alſo the whole and utmoſt that Malice could invent, and Falſhood calumniate) will in no wiſe tantamount to juſtify a deprivation. There is a wide difference be ween Boaſting and Reality, between Self Commendation, and the Matter as indeed it is. Herein the preſent Rulers do wiſely, if they do avoid that Severity, which was the miſcarriage and overthrow of their immediate Predeceſſor. They do well herein for the Merciful *ſhall obtain Mercy*; as themſelves indeed have much need thereof from the hands of God for their Tranſgreſſion of ſo many of his Commandments. But he knows not much in the Nature of Things, who doth not alſo underſtand, That for them, whoſe Title is Precarious, and meerly beholden to the Love and good Will, It is neither Prudent nor Safe for ſuch to exerciſe Cruelty; This being deſervedly odious to Mankind, as the contrary Virtue of *Mercy* is loved, and of good report: As on the one hand, *It is pity that Goodneſs ſhould be abuſed and trampled upon*: So on the other, *We are not to be deluded with fair Words, and fine Phraſes.* Among the ſeveral Writers concerning publick Affairs (as there hath been ſubject matter enough) it ſhould conſidered *Quo Animo*, and out of what principle they do it: Whether it be Zeal for, and Conſcience towards God, or vain Humour, which their own ſeveral Books and Words will ſhew forth and manifeſt. I do in no wiſe Apologize, or make a Defence for every Scribler: If any has written indeed falſly, ſcurrilouſly, and meer abuſively againſt the preſent Governours, the Law is open that ſuch may proceeded againſt, and alſo by the Word and judgement of God (*which requires to ſpeak evil of no Man, to be no Brawlers*) if ſuch ſhould ſuffer, they would ſuffer as evil Doers.

Finiſhed *October* 4. 1692.